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stories), Nimuendajú-Unkel, "Sagen der Tembe," in Zeitschrift für Ethnologie, 1915 (eight stories), Barbosa Rodrigues (twelve stories), Magelhæs (seven stories), Capistrano de Abreu (thiteen stories), and E. Nordenskiöld (fifteen stories). The others are from Ehrenreich, Von den Steinen, Cardus, Van Coll, and a few others.

The localities chiefly represented are Guiana, Central Brazil, and Bolivia. Large tracts have not yet yielded their quota.

The book is handsomely illustrated with views of the scenery and natives of the country; and scattered through the work are smaller cuts from drawings by the author, representing the native idea of the animals which play so large a part in the stories. The book is a model of convenient arrangement, and the notes are admirable in their conciseness. Koch-Grünberg follows the theories of Ehrenreich in "Die Mythen und Legenden der Südamerikanischen Urvölker und ihre Beziehungen zu denen Nordamerikas und der alten Welt" (Berlin, 1905). It is hardly necessary to call the attention of the readers of this Journal to the masterly refutation of Ehrenreich's theories in the article by Lowie so often cited above; to which should be added the equally admirable article by Boas, "Mythology and Folk-Tales of the North American Indians," in the twenty-seventh volume.

T. F. CRANE.

ITHACA, N.Y.

W. H. F. BASEVI. The Burial of the Dead. London, 1920. 208 p.

THE author's fundamental thesis is that burial-places were originally refuges for the weak and the wounded. He explains the cave-burials in the following way. When a hunter was wounded, his companions left him in a shelter, usually a cave, with a supply of food and water and a fire. If he recovered, he returned to their camp. If he died, there is the origin of the cave-burial. The author believes that his theory is strengthened by the fact that large numbers of skeletons are never found in one place. In a similar fashion he derives all the other rites connected with the burial of the dead. The ethnographic materials which he uses to prove his theory are mostly drawn from secondary sources.

E. G. S.

LEWIS SPENCE, An Introduction to Mythology. New York, Moffat, Yard, & Co., 1921.

THE elementary student of mythology has been looking for a brief summary of theories relating to the science. Mr. Spence, after giving the necessary definitions for "myth," "mythology," "folk-lore," "folk-tale," and "legend," gives a brief *résumé* of the theories of myth-critics, from Xenophanes (fl. 540–500 B.C.) to the more modern investigators, Gomme, Hartland, Harris, and Elliot Smith. But to the American student especially, it has been a keen disappointment to find, after careful search, not a single reference to the American school of mythologists. This is the more surprising, since Spence professes to embrace the eclectic system of myth-elucidation, and declaims, "Let no method, linguistic, solar, anthropological, dominate our conclusions, but let none be absent from our counsels."

Furthermore, the author apparently has not made use of the more recent and abundant myth-material published by the American Folk-Lore Society,